The Western Luminary.

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For the Western Luminary.

AN ESSAY ON

THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

NO.—II.

I may grant that, when the manager is industrious, and understands his business, the labour of a slave is as productive as that of a free man. The former, if urged by the constant presence of his master, must work, and his bodily strength may enable him to perform the labour of a free man. This seems to be proved by the many substantial planters, who have arisen from small beginnings. Still circumstances occur which must, in the end, give a preference to free labour. The first is the almost absolute certainty that the slave-owner, however active and industrious himself, will rarely transmit the same qualities to his son, who, born to be waited upon, and to live in elegance, will not relish that laborious life which has been even a delight to a parent inured from infancy to hard labour and parsimony. A second circumstance, and that a most important one, is that the capital of the slave-holder is not to be exchanged, few men being so heartless as to benefit themselves by the rise and fall of this kind of property, as they would if it was vested in a different stock. The Ohio grazier avails himself of a change of value in the price of his stock. The slave-holder will rarely do so. And here a third circumstance depresses the value of the human stock. Its increase is slow, perhaps in a fourfold degree less than that of horses and beeves. A fourth follows naturally, that the heavy expense of negro capital half starves that which should be laid out upon other stock. Rarely will you find on the farm of a slaveholder such stock as adorns the plantations on the North west side. A fifth, perhaps the more important, is, the degradation of labour by the associating its name with that of slavery. Hence the numbers of half-taught youth, who hang about our Court-houses, and are mostly a burthen and dead weight to the state. Hence the indolence, and consequent extravagance of those residing on their fathers' plantations, where it is by no means uncommon to find as many white idlers as industrious negroes. Where the drones equal the working bees, the produce must be proportionally small, and the sloth and extravagance of the rising race is usually according to the number of slaves, which is also a losing account in proportion to its increase. Hence the difficulty of introducing emancipation where the name of mechanic is a reproach, and a man is ashamed to put his son to a trade which, in a northern state, exercised the opening genius of a Franklin or of a Rittenhouse. Idle gentlemen and idle beggars are the pests of the commonwealth. This was the saying of an English bishop, as quoted by Mather in his valuable 'Essays to do good.' Yet I observe the highest toned democracy where these *pests* abound the most. With this consequence I have nothing to do; but the cause of the existence of these *pests* is certainly their living on other men's labours. Will men of this description work hard with the labouring man? Will they admit him to their table? Will they set him an example of frugality, or copy that virtue from him? By no means. They are idle gentlemen, i. e. pests of the Commonwealth, and the Commonwealth thrives or decays in due proportion to their number. It is the boast of the southern states that for the number of whites there is a greater proportion of gentlemen than can be found in any other community. I believe it. And a few pages hence let these *gentlemen* view the picture of their country, drawn from the life, and let them resolve the question: How much of the miseries of their country is owing to such as themselves?

The personal hard labour and attention of the Ohio farmer are claimed incessantly, for he has no slaves. His children, compelled to take their full share of his industry, are likely to turn out such as himself. Hence, though at first sight the slaveholder appears on a par with him who holds none, yet, in the end, we see those countries where slavery is not permitted surpassing in wealth the states in which it is allowed, in spite of the superior value of the staples raised in the latter. We need go no farther than Ohio for a proof of this fact. There the arts thrive faster than with us in a ratio even exceeding the population. Louisville boasted its situation. But it was in the hands of slaveholders. And for this reason its merchants frequently bespeak their steam boats from Cincinnati, whence also household furniture has been furnished to Lexington. Ohio can shew public works, such as would do credit to the oldest state in the union; while we must be silent, if asked what we have done or are likely to do. That state is now engaged in a plan for establishing schools. We were so some years ago. But the difference between slavery and freedom will be shewn in this also. Their schools will be established and in full operation, while we shall be talking about ours.

We are told that in a new country we must have slaves or no produce. Ohio is a younger country than ours, yet go there, and you will find abundant crops. How many men have you on this large plantation? was asked of an Ohio farmer. Two men and three boys, including myself, who, at my age, cannot be reckoned more than a boy. Impossible! you cannot produce the crops you talk about with so few hands. By no means; I pay my neighbours for putting in, and taking off my crops. And are you not often distressed for men who will undertake this! Never, was his answer; be ready with your money, and you will never want labourers. What a saving was here made! The man who holds negroes must support their families in their loitering, wasteful, and expensive way of living, pay the physicians in their sickness, be at the expense of rearing the young and supporting the old, pay the first cost, and make money to replace and insure the lives and desertion of his slaves. When hiring his neighbours he has only to see that the business is well done; their interest urging them, better than any taskmaster, to perform it as soon as possible. In a slave state you cannot hire free labour with equal ease. There is a disgrace in the name of hireling akin to that of slave. Add to this that in free states the kind of skill, the particular species of labour wanted, can be obtained when you hire, and you may procure the best workmen or labourers in the different kinds of labour. A master must do whatever he has to do by the service of slaves, as ignorant as himself of the particular article on which he wishes to employ them. This is a prodigious advantage to the hirer.

A negro population is naturally lazy, and requires, to make a profit on it, a master who will make himself a slave. His life must be a steady struggle to compel other men to make that property for himself which they have no motive to make for themselves. Nor is this the consequences of their colour. The antients in the same situation have urged the necessity of the masters being first up and last down. Those who are curious may find this, and much more on the same subject, verified in the œconomies of Xenophon. The antients, however, had an advantage over us. They were of sterner stuff. The obligations of a mild and merciful religion were unknown to them. Hence they could treat their slaves like cattle, and the Censor Cato did not consider it a derogation to his character, to recommend to the diligent and careful farmer to get rid of his old and feeble slaves, just as he would of his useless and worn out stock. 'Tis well that the institutions of New Zealand were unknown to the long race of Alban fathers, otherwise the writers, *de re rustica* would have been very full and explicit on the subject of fattening worn out slaves. Thanks to the religion of Christ, the greatest brute, at the present day, dares not avow sentiments similar to those laid down by one of the best men of antiquity. When you once have negroes you must continue to raise them; you cannot sell them, except by compulsion. I desire nothing more than a condition like this to render any stock whatever useless, nay injurious, to its producer. Raise any kind of stock upon your plantation, no matter what, Horses, Swine, Hemp, Cotton, or Negroes; let the whole state join in raising the same, avoid selling, except on compulsion, and you will find yourself poor indeed. Amidst piles of Cotton or Hemp, amidst droves of Cattle or Horses (or Negroes) you may please yourself by calculating how much you are worth, you may inflate your children's pride, and disqualify them for honest labour, by inculcating the same vanity. If you can, by running in debt, (for parsimony is a virtue seldom known to the slave owner) avoid selling, during your life, your Cotton, Hemp, Horses or Cattle, (or Negroes) must come to the hammer immediately on your decease, of course must fetch their worst price, while you have been paying the highest, all your life for goods bought on credit and on which the interest has been an incessant and eating cancer. Let this instance suffice to shew that it is not peculiar to negroes to ruin their masters if they are made the sole object of attention. And such they must in the nature of things become when they are accumulate. Gold and silver shared in this common destiny when Spain ruled South America, and the restrictions on trade accumulated the useless metal, and impoverished its owners, to such a degree that a regiment has been reviewed at Lima, every man of which could boast a silver hilted sword, though without a shirt to his back. This was no bad emblem of that superfluity in luxury, and deficiency in necessaries, which presents itself in a slave state. G. C.

(To be continued.)

AN IMPORTANT SUGGESTION.

Mr. Wilberforce, at the late anniversary of the Church Missionary Society of England, offered the following remark, which, if true—and who can doubt it?—should make every rich man tremble:—

"There is a great error of judgment in respect to the claims of the missionary cause. Men who profess themselves Christians, consider it optional with them to support or not to support that cause. It is their positive and imperious duty, nor has any a right to evade this duty, so long as he arrogates to himself the name of Christian. How will such men feel before the judgment seat of Christ, when he shall demand of them an account of the manner in which they have used the substance entrusted to them? How will they feel when they meet at that bar, multitudes who had died in darkness and idolatry, who might have lived and died in the light of the gospel, if the e men had zealously employed all the means in their own power."

HANNAH MORE.

An American Gentleman now travelling in Europe, gives the following account of his visit to the residence of this distinguished Lady, in a letter addressed to one of the Editors of the New York Observer, dated Bristol, (Eng) April, 1st, 1828.

Yesterday morning I set out in company with my friend Mr. H. of this city, a gentleman whose friendly attentions have contributed greatly to render my visit here agreeable—for Mrs. More's residence. As the morning was delightful we had a fine view from some of the neighboring hills of the city and its environs, and particularly of the celebrated village of Clifton, whose wild and beautiful scenery has called into exercise some of the most exquisite powers of the pen and the pencil. After travelling over a delightful country about nine miles we found by inquiry that we were quite near the celebrated cottage, a sight of which, with its venerable inhabitant, was the object of our excursion; and we soon turned out of the main road and followed rather an obscure path for nearly a mile, till we reached the gate of Barley Wood. We were gratified to learn from the servant at the door, that Mrs. H. was in comparatively comfortable health; as we had heard of her having been recently ill, and were apprehensive that she might still be too feeble to receive company. We were seated for a few moments in the parlor, the walls of which are nearly lined with the portraits of distinguished men, many of them Mrs. M.'s intimate friends. I sent up my letters of introduction, and the servant soon returned with a request that we would walk into the apartment in which Mrs. M. was sitting. When we entered the room, she rose and shook hands with us in a familiar and pleasant manner, which made me quite forget the embarrassment which I was prepared to feel on approaching so distinguished and exalted a character. She is rather small in stature, has a most regular and expressive countenance, and an eye which beams forth nothing but intelligence and benignity. She is now 83 years of age; and for the last five years has been confined to her room by bodily indisposition, except that in the summer season, she has been occasionally carried out and drawn by her servants in a hand-carriage about her grounds. She soon spake of her "dear friend, Mr. Wilberforce," in connexion with the letter which I had brought from him; and when I told her that I had lately spent a most delightful hour and a half in his company, she replied that she had no doubt it was an hour and a half spent near the threshold of heaven. She observed that Mr. W. was one of her oldest friends; that his writings had produced a very beneficial effect on the higher circles in this country, and "his prayers," said she, "in my family, when he is here, are heavenly." When I remarked on the beautiful situation of the Barley Wood, she replied that she should send her servants soon to conduct us over her little domain, and requested that we would particularly notice a monument that she had erected in honor of John Locke, and another to the memory of her "dear friend," Bishop Porteus; "but," said she, "you must first view the different prospects which I have from my house." After pointing out to us some of the many beautiful objects to be seen from the room in which we were sitting, she conducted us into an adjoining apartment which was her sleeping room; and pointing to an arm chair, "that chair," said she, "I call my home. Here," looking out of a window, "is what I call my moral prospect. You see yonder distant hill which limits the prospect in that direction. You see this tree before my window directly in range of the hill. The tree, you observe, from being near, appears higher than the hill which is distant; though the hill actually is much higher than the tree. Now this tree represents to my mind the objects of time; that hill, the objects of eternity. The former, like the tree, from being viewed near at hand, appear great; the latter, like the hill, from being viewed at a distance, appear small." Speaking of the enfeebled state of my health, which was the occasion of my present absence from home, she advised me to be particularly on my guard against undue excitement. "The disciples," she observed, "could sleep in sorrow;" and she had found that she could sleep far better after a day of affliction, than after an interview which has caused much excitement. Her own character through life, she said, had been marked by impatience; not that impatience which would lead her to be peevish towards her servants or others around her; but that which led her to push on a work, when she had commenced it, till it was completed; and to this trait of her character, especially, she attributed the fact of her having written so much. She remarked that she had never been able to quote from her own writings; that her companion would often read to her paragraphs from them, and she did not recognize them as her own; and though her memory, in regard to most subjects, seems to be very perfect, she assured us that she could not now recollect the titles of all her works; and having occasion to refer to one of them while we were sitting with her, she looked up to the book-case in which they were, and said, "I do not remember the title, but it is something about Christianity, I believe." She presented me with her last work on the Spirit of Prayer, saying that it was principally a compilation from her other works, and was dictated to a friend, while she was confined to her bed, and supposed herself near the gate of eternity; that she felt the importance of the subject so deeply, that she determined to send the work to the press, though the sale of it should be limited to 50 copies; but that 8 000 copies were disposed of within less than six months. She also presented me with another work of her's, which I had never seen before, entitled "Hints to a Young Princess;" and accounted for its not having been printed in America, as her other works have been, from the fact that it was deemed inapplicable to our form of government; though, she remarked, that with the exception of forty pages, it applied equally to the education of all females in the higher walks of life. Of the late Princess Charlotte, for whose benefit this work was particularly designed, she spoke as a most amiable, accomplished and promising character, and expressed the hope that she died the death of the righteous. Mrs. M. dissuaded her from learning music, on the ground that it would occupy time, which might be employed by her in more important pursuits; that it was unnecessary, inasmuch as she could always have professors of eminence to perform in her presence. She told us that the place on which she resides had been in her possession 26 years; that when she purchased it, it was in a wild uncultivated state; and that whatever ornamental trees or shrubs we should see, in walking over it were planted by her own hand.—As we passed round the enclosure, we saw at almost every step, some monument of the taste of this wonderful woman. We were particularly struck with the wild beauty of a Druidical temple, as Mrs. M. called it, made of knots of oak, disposed in such a manner as to represent the most fanciful figures. Mrs. M.'s dwelling is a thatched cottage, standing on the declivity of a gently sloping hill, overlooking the church and village of Wrington, a charming verdant vale, and commanding a view of Bristol channel, and a beautiful range of hills which skirt the distant horizon. After going over her grounds, we returned for a short time to her chamber, where she had provided some refreshments for us, and where she again entertained us by her delightful conversation.—On taking leave of her, she expressed the kindest sentiments, and with an air of unaffected humility, desired me to remember her in my approaches to a throne of mercy; and added that she attached great importance to intercessory prayer; and that she felt that she was a poor creature, who needed an interest in the prayers of God's people as much as any one.

From the Christian Register.

TALK OF HEAVEN.

Heaven is a place of society, and one of the chief exercises of heaven will be the exercise of the social affections. We shall sit down with Abraham and Isaac, and Jacob in the kingdom of God. See 1 Thess. iv. 13—17.

My friend, would it not be agreeable to have an interview only for an hour with some one of the worthies who lived before the flood?—with Enoch or Noah, for instance. If you now are with our Lord Jesus you will not only enjoy the company of one or two of these worthies for a day, or a year, but you will have a whole eternity to become personally acquainted with each of them, and to talk over with them the events, the records of which the flood swept away.

Again—would it not be agreeable to hear from the mouth of Abraham, or of Moses, or of Samuel, or of David, or Isaiah, or Daniel, the story of the trials of their faith, and of the manner in which they were supported and delivered, and how they triumphed while they sojourned here below? Well, my christian friends, if you are the genuine descendants of Abraham, the father of the faithful, you shall have an opportunity of hearing from the mouth of these worthies the whole of this interesting story. They will tell you that their faith had often very near failed, but that God's mercy upheld them, and that there has not failed one good thing of all that the Lord their God promised.

Again—would it not be agreeable to you to be introduced to those worthy women, who in the days of our Lord's personal ministry followed him and ministered to him of their substance. The Son of God was without house or home—but these women opened to him their houses—and ministered to his necessities in a great variety of nameless ways. These women stood by the cross when nearly all his male disciples had forsaken him—these women were at the sepulchre on the morning of the resurrection at early dawn—and to them angels announced that he was risen from the dead—and to them it was given

in charge to go and tell his other disciples and Peter that he was risen, and that, true to his engagement, he would meet them in Galilee. Well, my christian friend, into the company of these worthy women you shall be introduced, and from their own lips you shall hear all the wonders of that wonderful morning. And they will, moreover, give you many as yet unknown anecdotes of the sojourning of our Lord on earth. Through an endless eternity they will tell you minutely, how, while he was dwelling in flesh, they beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Again—would it not be agreeable to hear from Peter and Paul, and James and John, and Apollos and Barnabas,—and from all their fellow labourers, a narrative of their various labours and sufferings, when, in obedience to the command of their glorified Master, they preached the gospel in Judea, and Lesser Asia, and Africa, and Greece, and Italy, and Spain, and probably also to our ancestors in Gaul or Germany? Would it not be most interesting to have from such men a full view of the real state of society in all these countries at that time—and to know what was the real amount of human enjoyment throughout the world at that period? Well, my christian friends, only wait a little longer and you shall be personally acquainted with each of these individuals, and you shall have full information on all these subjects from the very men who witnessed them.

Again—would it not be desirable to know at least the names of those whose names have not been put upon any earthly record—but who, in deserts or in caves of the earth—or who in the private and domestic walks of life, have served God, and have enjoyed God on earth, and have been active and successful in transmitting the truth of God and the salvation of God to unnumbered generations? Well, my christian friends, yet a little while and not only the names but the persons of this mighty host, and the individual story of each, will be familiar to you.

Again—would it not be desirable to hear from Luther and Calvin, or from Knox, or from any one of their associates and fellow-labourers, an account of the state of society in which their lot was cast—and of the wonderful interposition of Providence by which they were preserved and by which the good work was made to prosper in their hands? Well, my friends, you are soon, very soon, to become personally acquainted with each of these good and great men, and with each of the good and great men of that generation. And you will have a whole eternity before you to talk over and over again all these matters.

In fine—would it not be desirable, would it not be enchanting, after having marked the progress of Messiah's kingdom during the long period of five or six thousand years, and after having been familiar with all the distinguished men and distinguished women of that period—would it not be enchanting to become incorporated with the men and the women, and the enjoyment of that state of things, when the kingdoms of this world shall be the kingdoms of our Lord and of his Christ? Well, my christian friends, only wait Jehovah's time, and in your place do Jehovah's work, and with your own eyes you shall see all these things—with your own ears you shall hear all these good news. Standing on the portals of high heaven, you shall have a full view of the whole scene. And again and again, you, in company with the great multitude which no man can number, will lift up your voices and say, "Alleluia, for the Lord God omnipotent reigneth." And again and again there shall be joy in heaven, and in your heart, because this and the other sinner has repented—and because this and the other prayer which was put upon record for ages has been answered, and because that or the other promise which was the ground of your comfort and the rule of your conduct has been fulfilled.

And oh, my friends, how sweet will all these conversations and narratives and interviews be. There will be no jealousies, no personal animosities, no mistakes and misunderstandings, no slander in any form whatever; all will be perfect friendship, perfect freedom, perfect love, perfect confidence.

And friends and fellow mortals—even those of you, who know not God nor obey the gospel of his Son—is it with you no object of desire to belong to this vast association of holy and happy beings? We this day in God's name invite and encourage you to be one with this company. Take the Lord God of Israel to be your God and your guide *now*, and his people will be henceforth your people, and their inheritance both for time and eternity will be your inheritance.

We close.—From this subject let us all be admonished to cherish the social affections under the influence of christian principles. Let us consider one another, to provoke to love and good works.—And in this way heaven will be begun on earth. Why should we bite and devour one another? Why should we cherish envies and jealousies? Why should we not be tender-hearted, and forgiving, and open, and candid, and faithful with one another. We hope to live in heaven together—and heaven is a place where christian fellowship is perfect,—and we are to be prepared for the perfect society of heaven, by cultivating to all its extent the communion of the saints on earth. AMICUS.

HORRORS OF INTEMPERANCE.

If there is any evil which hardens the heart faster, or fills the mouth with "cursing and bitterness" sooner, or quickens hatred to God and man into a more rapid and frightful maturity, I know not what it is. And if there is in this nether world a broader seal of perdition, than the confirmed drunkard has burnt upon his own visage, I know not where to find it. Look at him as he was, and as he is. Once the law of kindness dwelt upon his tongue, and the social affections had their home in his bosom. He was strictly moral and exemplary. He kept the Sabbath, read his Bible, instructed his children, went regularly to the sanctuary, and was, at times, "almost persuaded to be a Christian." But the fell destroyer came, disguised at first, in cordials and sparkling holiday pledges, and sideboard hospitality. Yes, the destroyer came, and dried up the fountain that diffused gladness around him, and kindled every malignant and wrathful element of depravity into a raging conflagration, and converted his throat into an open sepulchre, and banished the scriptures from his sight, if not from his dwelling, and estranged him from God's house, and incased his heart in adamant, and launched him upon that headlong torrent which thunders down into the bottomless abyss. But for his love of strong drink, this man might have been saved. He was perhaps just entering the kingdom of heaven, when he grew dizzy and his feet began to slide, and now "where is he?" And where are all the victims of intemperance, who have annually left their thirty acres of corpses behind them? "Be not deceived. Neither fornicators, nor idolators, nor adulterers, nor *drunkards*, shall inherit the kingdom of God."—*Dr. Humphrey.*

IS THERE NO REMEDY FOR INTEMPERANCE?

Yes; there is a remedy—a simple, easy, and effectual remedy—a remedy so simple, that it can be named in three words—so easy that it will require effort not to adopt it—so effectual, that if adopted, it will not leave a vestige of intemperance in the land. The remedy is simply this: *Let the temperate continue temperate.* Yes; let the temperate continue temperate, and then, when the intemperate die, (and they will all die soon,) the curse will die with them.

And is it not easy for temperate men to continue temperate? By temperate men, let it be understood, we mean such, and only such, as do not taste or wish for ardent spirits in any quantity, in any form, or on any occasion. He who cannot come up to this standard must die before the curse will surely die. We ask again, is it not easy for temperate men—for men who never desire ardent spirits—to continue temperate? And is not every man naturally a temperate man? Is he not born temperate? Is not the appetite for ardent spirits in every instance an acquired appetite? Is it not necessary to disguise spirituous liquor with sugar or syrups, as we disguise pills, before we can induce children to touch it? What difficulty, then, is there in applying the remedy? And will it not be an effectual remedy.—*N. Y. Obs.*

THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors?" The emperor consented. The Rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight destroy you?"

WHERE IS HE GONE?

It is written of a gentleman, who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he with much gravity added, "There! and where has he gone?" The servant replied, "Why, he is gone to heaven, to be sure." "No," said the jester, "he has not gone to heaven, I am certain!" The servant, with much warmth asked, how he knew that his master was not gone to heaven? The jester then replied, "Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it some time before hand, and also made preparations for it; but I never heard him talk about heaven, nor ever saw him making preparation for death, and, therefore, I am sure he has not gone to heaven."

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
OCTOBER 8, 1828.

ORDINATION.

At a meeting of the West-Lexington Presbytery at Frankfort, on Thursday last Rev SAMUEL DAVIS BLYTHE was ordained to the work of the Holy Ministry, as an Evangelist.

KY EDUCATION SOCIETY.

Extract from the minutes of the West-Lexington Presbytery

"*Resolved*, That the Revd. *James Blythe D D.* and the Revd. Messrs. *N H Hall* & *John Hudson*, and Mr *Thos T Skillman*, be appointed a committee (in the bounds of this Presbytery) for the purpose of examining and recommending young men to the Ky. Presbyterian Education Society."

E SMITH, *Moderator.*

TRANSYLVANIA UNIVERSITY.

Rev ALVA WOODS, D. D President of this Institution, has arrived in Lexington, and entered upon the duties of his office. His inauguration, we learn, is to take place on Monday next.

LA FAYETTE FEMALE ACADEMY.

Revd. ORRAMEL S. HINCKLEY, Principal of this Academy, arrived in Lexington, with his family, on Wednesday last, and on Monday opened his School. For terms, &c. see advertisement on the last page of our last paper.

For the Western Luminary.

FEMALE EDUCATION.

I had the pleasure of attending a recent examination of the young ladies of the Female Seminary at Danville' under the care of the Rev. JAMES K' BURCH. And feeling so highly gratified at their performances, I venture to submit to the public, a few remarks relative to that very interesting occasion. The examination commenced on Monday the 30th Sept. and continued three days, during the whole of which time it was well attended. The young ladies' performances were admirable. They exhibited great depth and accuracy of thought, on all the subjects which engaged their attention on that occasion. They had not learned (as we believe it is the case in too many institutions of the same kind) to repeat the words of the author which they studied, but they entered fully into his meaning and merits, and made his ideas their own, by employing their own reason and judgment, and generally gave them in their own language. Time and space would not permit me to give in detail the exercises of that deeply interesting occasion. Suffice it to say, that they manifested greater proficiency than any graduates of College I ever saw examined on the same subjects.

That woman has intellect—noble intellect—facts long since have and are still demonstrating to the world. And why the cultivation of the female mind has been so much neglected, we assign now but one probable reason, viz. that ambitious man has feared the eclipsing splendors of female polish.—The iron-hand of avarice too long has enervated and clipt the angel wing of female genius. But we see the dawning of that day when woman shall exert her appropriate influence on man, without which he is as useless and rough as the rose bush without the flower. Our nation's perpetuity and greatness depend much, if not wholly, upon the first direction of the infant, and rearing the youthful mind. And as to woman is committed this important trust, she should be well educated, her mind should be stored with solid and useful learning. This is a lesson that nature every where teaches, and of which common sense approves. From the advancement already making on this subject, we are looking forward to the day not far distant, when the energies of female intellect, confined no longer amid the rubbish of ignorance, shall shine with the brightness of the polished diamond.

AN ATTENDANT.

EXAMINATION AT PRINCETON.

Letter from a Member of the Committee.

Theological Seminary, Princeton, N. J. Sept. 22, 1828.

The regular semi annual examination of the Seminary commenced last Thursday afternoon. Of the Committee, Dr. Green, the chairman, Dr. Ely, the Secretary, Rev. Dr. Hillyer, Rev. Joshua T. Russell, and Mr Zechariah Lewis, are present, and have been in season about seven hours daily, with the exception of the Sabbath. On *Thursday* the 3d class were examined on Hebrew and Greek, and the 1st on the Greek Testament. On *Friday* morning the 1st Class were examined on Hebrew, and Archæology; and the 3d on the Evidences of Christianity. On *Friday* afternoon, the 1st Class were examined during four hours on Didactic Theology; and the 2d Class on Ecclesiastical History, in part. On *Saturday* morning the 2d Class were examined on Didactic Theology; the 3d on Biblical History; and the 1st on Biblical and Ecclesiastical History. The afternoon of Saturday was devoted to the examination of the 1st Class on Biblical Criticism, Church Government, and Polemic Theology.

On Monday morning the exercises were closed by the examination of the 1st Class on Pastoral Theology, and on the Composition and Delivery of Sermons; and the 3d class on Archæology.

This afternoon the Rev. Dr. Green delivered an impressive and fatherly farewell discourse to the pupils; and in behalf of the Directors conferred Diplomas on the following fifteen persons, who have gone through the whole course of study prescribed for their three years continuance in the Seminary; viz.—William P. Alrich, Isaac N. Candee John F Cowan, William Cox, John K. Cunningham, Chauncey E. Goodrich, James Hawthorn, John D. Hughes William B McIlvaine, James D Pickands, David R. Preston, George Printz, David R. Riddle, Moses Williamson, and (a man of colour,) Theodore S Wright.

Three other pupils, viz: Aaron W. Long, John Montgomery, and Samuel B. Smith of the same class, were examined, and have made the requisite attainments for graduation; but having been absent from the seminary from ill health or other causes a portion of the three years, could not receive the diplomatic honors of the Institution.

On Friday evening the Society of Inquiry on the subject of Christian Missions held their annual meeting in the oratory, in the presence of the Professors and their families, the Committee of Examination, and several of the principal inhabitants of the borough. At this meeting, the singing of the students was uncommonly impressive; and the *address* of Mr. William Hervey of the second Class, on the *Spirit of Missions* was pungent, chaste, and scriptural, and would have done no dishonour to the piety and talents of the best divine in our country. Mr. C. E. Goodrich read a *dissertation* on a cognate subject, the motives which should influence the ministers of Christ in the selection of the particular places of their labours, which was discriminating, and calculated to do much good.

Every student who is now leaving the Seminary is already engaged for some particular place and service. Messrs. Hervey and Goodrich are to enter into the employment of missionries, under the direction of the Commissioners for Foreign Missions. Mr. Riddle is expected to become pastor of a church in Winchester, Va. Mr. Pickands is to supply at Woodbury and Blackwood-Town, N. J. Mr. Wm. Cox is to be sent by the Amer. Home Missionary Society to Tallahassee, in Florida; and most of the other graduates are under the direction of the Assembly's Board of Missions.

We congratulate the friends of the Theological Seminary at Princeton, on the late return, in good health, of the Reverend CHARLES HODGE, Professor of Oriental and Biblical Literature in that Institution, after an absence of two years, in Europe. The Professor, we understand, has spent the greater part of the time of his absence at the Universities of *Halle* and *Berlin*. He was also a few months in Paris, chiefly devoted to the Lectures on Arabick, by the celebrated *De Sacy*, and a short time in *London* and *Edinburgh*.—*Philadelphian.*

From the Boston Recorder.

A NEW ERA.

MESSRS. EDITORS.—Allow me thro' the medium of your paper to congratulate the community, on the introduction of a new era in the literature and religion of Christendom, by the introduction of the HOLY SCRIPTURES into our Colleges as a class book. The immortal honor of this measure was, it seems, in the counsels of an all wise Providence, reserved for Amherst College.

It has long been to me a matter of wonder, that while the science of the gospel is admitted to be infinitely more important to man than all other sciences, it is not regularly and systematically taught in our literary institutions. The wonder is greatly increased by the fact, that the patrons of our Seminaries, the Presidents, Professors and Tutors, are with few exceptions professors of religion, and many of them preachers of the gospel. The Bible has been admitted to be the great fountain of knowledge, giving more historical information and containing finer strains of poetry and eloquence than any other book in the world; introducing the mind of man to the widest range of thought and investigation, and to the highest flight of imagination; revealing the unutterable glories of the celestial world, and showing how man may make them all his own; and yet the Bible has not been studied in our Christian Seminaries. Its sublime doctrines, its holy precepts, its heavenly eloquence, its unrivalled poetry, have been passed by, while the silly pagan dreams of Homer, Virgil and Horace have been allowed, and indeed required to occupy the thoughts, engross the hours, and exhaust the mental energies of our finest youth under the tuition of the ablest instructors our country could furnish. Good men have been long grieved, and have at length become seriously alarmed at the increasing disregard of the Holy Sabbath, without considering that for almost half a century our educated youth have been led to form their views of the Sabbath from a plausible and fascinating author, who denies the existence of a Sabbath until the time of the sojourning of the Israelites in the wilderness, and maintains, with the whole strength of his ingenious and highly cultivated mind, that the Sabbath ended with the Mosaic economy, and is no longer binding except as a municipal institution. But better days are at hand. *The Bible has at length become a classic.* The example of Amherst College will be followed by every College in Protestant Christendom. The good sense and piety of the whole community, will respond to the new regulations of Amherst. The heathen poets will be placed in the back ground, and even Paley will recede to give place to the blessed Book that teaches the Science of God.

Our youth, destined to fill the front ranks in the march of human improvement, will form their moral sentiments and habits from the Bible, instead of the authors above named and the next generation, looking back on these days of darkness will wonder at the infor-

mation which has so long excluded the Bible from its place in our systems of education, and will award to the institution which broke the enchantment, imperishable fame. C

UNIVERSITY OF NASHVILLE.

A Benevolent Offer.

This institution assumed its present organization in 1825 under the presidency of the Rev. Dr Lindsley, who has raised it rapidly to an elevated stand. A Nashville paper says "as thorough a classical and scientific education may be acquired here, as at any University in the United States." It represents its chemical apparatus as superior to any other, and this department as very flourishing under Professor Brown. Dr Troost, the professor of Geology and Mineralogy, is said to be thorough master of those sciences, and his collection of specimens excelling that at Yale College in variety and extent. The mathematical course of instruction is thorough and profound, being similar to that pursued at West Point. Nashville is a healthy place, and its population moral. The annual College expenses of a student are $150. The government maintains an efficient and salutary discipline. But the institution is in want of funds, for erecting new buildings, endowing professorships, and other purposes. A gentleman proposes to collect *one hundred thousand dollars* for its assistance, by raising *ten thousand dollars a year for ten years.* He has left his name with the President, obligating himself to be one of any number of persons, not less than ten, to raise that sum, or any part of it.—*Boston Recorder.*

AMERICAN HOME MISSIONARY SOCIETY.

From the Rev J. M. Ellis, Jacksonville, Morgan Co. Illinois, Aug. 1, 1828, to the Cor. Secretary.

The loud call and encouraging promise from these upper counties, which are white already for the harvest, I am fully persuaded, should not be neglected any longer. The Church in Jacksonville, on last Lord's day, received an accession equal to the whole number of members, making the number now twenty-eight. Others were expecting to come forward, but were prevented by the unfavourable weather. Four were received on their profession of faith; the rest from other churches. The drooping spirits of the Church have revived, as the parched fields after refreshing showers. There seems to be a rich blessing in store for this section of the state, if we can obtain laborers.—*Home Missionary*

From the Rev A. S Wells, New Albany, Floyd Co. Indiana, Sept 2, 1828, to the Cor. Secretary.

Since my arrival, I have been overwhelmed with a deep sense of God's mercy to me and this people. Every exertion we have made has been blessed and owned by the Great Head of the Church. Although we came here but a little more than three months ago, perfect strangers to the people, young and inexperienced in the ministry, God has given us the entire confidence of the people.—Our meetings are attended by an increasing, solemn and attentive audience; and, above all, they have been honored by the presence of the Holy Spirit, in his convicting and converting grace. At almost every sermon I preach, and almost every meeting I attend, I discover that God is speaking to the hearts and consciences of sinners, by the *still small voice* of the Gospel; and although there is very little excitement among the people, the work appears to be still going forward. When I came here there were but twenty three members of the church; of which number, five only were males. There have been added, at two seasons of communion, by letters one male and two females; by examination, six males and eleven females—in all, twenty members. Besides these, there are eight or ten that will probably come forward, at our next communion. We hope many more. Thus God is owning our feeble instrumentality, to build up his kingdom, and affording us every encouragement to proceed in this labour of love.—In view of it, I would call upon those dear friends of Home Missions, who have sent us here, to thank God, and take courage to attempt still greater things. I feel assured that there is a great harvest ready to be gathered, in this western country if the laborers can be found to thrust in the sickle. Now is the golden season, and I do trust, if laborers can be found, they will be hastened on. Calls for help come to me from all directions, and it pains my heart to be obliged to shut my ears to such requests. I try to distribute my labors as much as possible, in order to keep the little churches in the destitute places in existence. *Ib.*

From the Rev. Leander Cobb, dated Charleston, Clark Co. Indiana, Aug. 11th, 1828, to the Cor. Secretary.

At a late communion season in this place, the Lord Jesus was evidently present with his dear children, who, for weeks before, had been praying earnestly for a blessing. They were now strengthened and comforted. The congregation, on this occasion, were permitted to enjoy the faithful preaching of two devoted servants of Christ, who have long been laboring in this state, and who really seem to possess the spirit of apostles. Eight persons were added to the church—making in all since I came here, fourteen. There are now among us some giving evidence of piety, who have not yet publicly professed their faith in Christ—and there are others, who are asking with anxious solicitude, "what must we do to be saved?"

From what I have witnessed of late in three or four churches, I think it manifest that the Lord is convincing christians in this part of the state, of their past neglect of duty, and the impenitent of their danger.—The Holy Spirit is showing not a few, that they are sinners, that God is holy, and that there is a judgment to come. Oh, sir, the field is white for the harvest; but there are few, *very few* to reap. May the Lord of the harvest send us more faithful laborers. We want men who will deny themselves for Christ's sake, to feed the little flocks that are collected here and there, in this wilderness; and we very much need other men of the same character to look up and bring together the wandering sheep that have no fold. *Ib.*

From the New-York Observer.

FOREIGN NEWS.

Since our last, London dates have been received here to the 25th, and Liverpool to the 26th of August.

The Duke of Clarence, Lord High Admiral, has resigned, and it is not yet known who will be appointed in his place. This resignation is said not to have been occasioned by political causes.

The report seems to gain ground that the Ministry are casting about them to see if something may not be done for Ireland. Mr. Dawson, one of the Ministry, is said to have expressed his decided opinion lately in favor of the Catholics, and the *New Times* mentions a report that even Mr. Peel has lately written a letter to certain of his constitutents, suggesting the necessity of some alteration in the laws affecting the Roman Catholics.

PORTUGAL.—The news from Portugal may be said to break the last link of English connexion with that unhappy country. Not an English ship of war remains, either in the Tagus on the Douro, for the protection of English subjects and their property, at a most critical period, when great numbers of them, by the construction put on the most trivial events, are in danger of being politically compromised with Miguel's government.

RUSSIA AND TURKEY.—They were waiting with deep anxiety in England to learn the fate of Choumla. This place is looked upon as the last hold of the Turkish power, and of course when it falls the fate of Constantinople is thought to be decided. Reports had come in from various sources that Choumla was captured, but advices from Brussels and Paris, received on the 25th, showed conclusively that the Russians had made no important advances, on the contrary the Turks claimed the advantage in several engagements, and were beginning to entertain some hopes of resistance.

A Russian account says, General Roth, commanding the 6th corps of infantry, arrived on the 21st of July near Silistria, at the distance of six wersts (four English miles) from the fortress. He fell in with 4,000 horse, who immediately were attacked and driven back, with the loss of 200 killed and a great number wounded. Our troops invested Silistria on the 21st; the garrison has been increased to 22,000 exclusive of the armed inhabitants. Major-General Tyrow, commanding the troops of the Don who was detached on the 25th to Bazhrad, announces that he found in that town 150 of the enemy, of which 40 were killed and the others were driven out of the place.

Intelligence from the frontiers of Bosnia, describes a very extensive mutiny to have broken out in that district amongst the native troops, who were ordered by the Sultan to observe the Servians. A Bimbaschi and a Mollah, who proclaimed the order to the troops, were killed on the spot, and the Pacha's guard were obliged to retire after a severe engagement with the rebels. This and some other occurrences of a similar nature, which are said to have taken place in the same neighborhood, afford strong corrobation to the general opinion that the Turkish empire has not long to last. The approaching fate of this odious tyranny will, we trust, afford a lesson to all governments of the internal weakness and disunion that never fail to characterise those which are not founded in the welfare of the people.

The French papers announce the arrival of Mr. Stratford Canning at Ancona, on the 30th, and state on the authority of letters from Moscow, that the Russian troops, under Gen. Paskewitsch, have taken the fortress of Bagdad by storm.

The Russian Rear-Admiral, 80 gun ship, Champeneise, that parted from the squadron in the late gale off Scilly, has not since been heard of, and fears are entertained lest she should have foundered at sea. Report says that this is the case, and that all hands perished. The other part of the squadron remains in Plymouth, (Eng.)

GREECE.—An Austrian vessel arrived at Leghorn from Alexandria on the 6th of August, which brought advice that at her departure, thirty transports were fitting out in great haste, to bring back Ibrahim's forces from the Morea.

PROPHECY ALMOST FULFILLED.—Oliver Evans said 50 years ago, that the child was born who would travel from Philadelphia to Boston in one day—24 hours! The journey may now be made in *twenty-nine hours!* The use of steam coaches, with some little further improvement in steam-boats, may in less than five years, fulfil what was thought the mad prophecy of Oliver Evans, for then the journey was one of serious moment, and with severe travelling, occupied five or six days.—*Niles Register.*

PERIODICALS IN BOSTON.—Fifty-nine periodical publications are enumerated in Boston, by the Evening Bulletin. Six of them are daily newspapers, one tri-weekly, four semi-weekly, twenty weekly, besides eight weekly, semi-weekly, and tri-weekly, connected with the daily papers. There are three journals published once a fortnight, six published monthly, one every two months, six quarterly, one semi-annually, and three annually.

ARMY MOVEMENTS.—We understand that Fort Niagara is immediately to be garrisoned by four companies of the second regiment of the United States infantry; and report says, that this fort will be made head-quarters of the frontier line of posts. By the Detroit papers we are informed of several new arrangements made in the West by the War Department, among which are the new re-occupancy of Fort Dearborn (Chicago) and Fort Gratiot. But the most important measure of the Department we conceive to be, that of establishing a new post, immediately upon the portage between the Fox and Onisconsin Rivers, in the country of the Winnebago Indians.—Permission for this was obtained of the natives, at the late treaty at Green-Bay. The post will be called Fort Winnebago, and is to be garrisoned by two companies of the first regiment of United States' infantry. This fort will occupy the only intervening land (a portage of but six miles) between the chain of Western Lakes and the Mississippi River.—*Buffalo Journal.*

[COMMUNICATED.]

Died on the 29th Sept. in the 76th year of her age, the consort of Mr. David Meade, of Chaumiere des Prairie, Jessamine county, Ky.—This lady, whose gain is loss to many, died in the full assurance of that hope which is set before us in the Gospel.

From the Spirit & Manners of the Age.

AN ANGEL VISIT.

On the evening of the thirty-first of December, I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavoring to bring my mind to that view of the past, best calculated to influence the future. I had attempted to recal the prominent incidents of the twelve months which had elapsed, and, in this endeavor, I was led frequently to regret how little my memory could retain even of that most important to be remembered. I could not avoid, at such a period, looking forwards as well as backwards, and anticipating that fearful tribunal at which no occurrence shall be forgotten; while my imagination penetrated into the distant destinies which shall be dependent on its decisions. At my usual hour I retired to rest, but the train of meditation I had pursued was so important and appropriate, that imagination continued it after sense had slumbered.—"In thoughts from the visions of the night, when deep sleep falleth upon man," I was mentally concerned in the following scene of interest:

I imagined myself still adding link after link to the chain of reflection, the progress of which the time for repose had interrupted; and while thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year; and as it rung slowly the appointed number, each note was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last stroke was ringing in my ears—painful as the groan announcing the departure of a valued friend, when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment became brighter; and on lifting my eyes to discover the cause, I was terrified at perceiving that another being was with me in the seclusion. I saw one before me whose *form* indeed was human; but the bright burning glance of his eye, and the splendor which beamed forth from every part of his beautifully proportioned form, convinced me, at a glance, that it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; but the most acute observation was indicated by his piercing eye, and inexorable justice was imprinted on his majestic features. A glittering phylactery encircled his head, upon which was written, as in letters of fire, "*The Faithful One*" Under one arm he bore two volumes; in his hand he held a pen. I instantly knew the recording angel—the secretary of the terrible tribunal of heaven. With a trembling which convulsed my frame, I heard his unearthly accents. "Mortal!" he said, "thou wast long ing to recal the events of the past year; thou art permitted to gaze upon the record of the books of God. Peruse and be wise." As he spoke thus, he opened before me one of the volumes which he had brought. In fearful apprehension, I read in it my own name, and recognized the history of my own life during the past year, with all its minutest particulars. Burning words were those which that volume contained: all the actions and circumstances of my life were registered under their respective heads in that dreadful book. I was first struck by the title—"*Mercies Received.*"—Some were there, the remembrance of which I had retained; more which were recalled after having been forgotten; but the far greater number had never been noticed at all.—O! what a detail of preservations, and deliverances, and invitations, and warnings, and privileges, and bestowments! I remember that "Sabbaths" stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance; it was that many dispensations, which I had considered curses, were enumerated here as blessings. Many a woe which had riven the heart; many a cup, whose bitterness seemed to designate it as poison, was there, verifying the language of the poet: "Ev'n crosses from his sovereign hand, are blessings in disguise." Another catalogue was there; it was the enumeration of "*transgressions.*" My hand trembles as I remember them! What an immense variety of classes! Indifference—thoughtlessness—formality—ingratitude—unbelief—sins against the world—against the church—against the Father—against the Saviour—against the Sanctifier, stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten there; neglected Sabbaths—abused ordinances—misimproved time—encouraged temptations—there they stood, with no excuse—no extenuations. There was one very long class I remember well—"*idle words,*" and then the passage flashed like lightning across my mind: "For every idle word that men speak, they shall give account in the day of judgment." My supernatural visitant here addressed me: "Dost thou observe how small a proportion thy sins of commission bear to those of omission?" As he spoke he pointed me to instances in the page like the following: "I was hungry and thou gavest me no meat;" "I was thirsty and thou gavest me no drink;" "I was sick and thou didst not visit me." I was conscience stricken. In another part of the record I read the title—"Duties performed." Alas! how *small* was *their* number! Humble as I had been accustomed to think the estimate of my good works, I was greatly disappointed to perceive that many performances on which I had looked back with pride were omitted, "because" my visiter informed me, "the *motive* was impure." It was however, with feelings of the most affecting gratification, I read beneath this record, small as it was, the following passage: "Whosoever shall give a cup of cold water only in the name of a disciple, he shall in no wise lose his reward."

While I gazed on many other similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy and my eye became dim. I was awakened from this state by the touch of my supernatural instructor, who pointed me to the volume in which I had read my own terrible history, now closed, and bearing a seal, on which, with sickening heart, I read the inscription, "Reserved until the day of judgment." "And now," said the angel, "my commission is completed. Thou hast been permitted what was never granted to man before. What thinkest thou of the record? Dost thou not justly tremble? How many a line is here, which, 'dying you could wish to blot!' I see you already shuddering at the thought of the disclosure of this volume at the day of judgment, when an assembled world shall listen to its contents. But if such be the record of *one* year, what must be the *guilt of your whole life?* Seek, then, an interest in the blood of Christ, justified by which, you shall indeed hear the repetition, but not to condemnation. Pray that when the other books are opened, your name may be found in the book of life. And see the volume prepared for the history of another year: yet its page is unsullied—Time is before thee; seek to improve it. Privileges are before thee; may they prove the gate of heaven? Judgment is before thee; prepare to meet thy God!" He turned to depart; and as I seemed to hear the rustling which announced his flight, I awoke.—Was it *all* a dream?

PRAYER FOR PRISONERS.

Messrs. Editors—I was much impressed, not long since, with a remark, which was made by an intelligent gentleman of the legal profession, relative to prayer for prisoners. We were returning from church together. In the supplications which were offered, it had neither been forgotten nor neglected, to put up a petition in behalf of the prisoners. While the hearts of the pious in the congregation were warm with the fire of devotion, and after they had unitedly raised their strong desires in prayer for the salvation of the souls of those who go down to the sea in ships, that do business in great waters, and of those, who in the pagan lands, sit in the region and the shadow of darkness; the preacher, with singular propriety, bore the prisoners on his heart before the mercy seat, and prayed that the souls of those whose bodies were held in lawful bondage, might be delivered from the dominion and consequence of sin.

The remark which the professional gentleman alluded to, made with apparent surprise and regret, was, that "he had seldom in his life heard a prayer from the pulpit for prisoners before." Perhaps this confession came with greater weight, because I was aware that it was made by one, who must have known it, had prayer for prisoners been frequent: for he resides in one of the largest cities in the Union, constantly attends church, and mingles much with different denominations of Christians.

Musing on the subject as I went home, I could not satisfy myself that it is either advisable or justifiable for Christians any longer to neglect to pray for prisoners.—*ib.*

HOWARD.

REMEMBER THE SABBATH.

At a late meeting of the Port of London and Bethel Union Society, the Rev. Benjamin Allen, from Philadelphia, proposed one of the Resolutions. "On entering the room," he said, "a short time ago he heard some allusion made to the children, and he would mention the case of a boy in America. The boy to whom he alluded was born of pious parents, and had received good religious instruction, which unhappily did not make a due impression upon him, for, on being bound apprentice, he with other boys was in the habit of breaking the Sabbath. One Sabbath he was going with his skaites on his back to join his companions, when suddenly the church bell tolled upon his ear. He paused, and asked himself, "what am I going to do? I am going to break the Sabbath." He returned home, put up his skaites, and went to church.—From that hour the spirit of God entered deep into his heart, and that boy was the late celebrated Joseph Eastburn The Rev. gentleman here entered into many particulars of Mr. Eastburn's life, his anxiety to instruct sailors, his visiting prisons, comforting the sick, consoling the afflicted, and various other

Christian and benevolent acts. One particular instance of the efficacy of Mr Eastburn's religious instruction fell within his own knowledge. The second officer of the ship in which he crossed the Atlantic for England, told him, that he had been on board of a man of war, and had led a loose and dissolute life; but he had heard Mr. Eastburn once, and since that time he had never sworn an oath?"

Extracts from the Twelfth Annual Report of the

AMERICAN EDUCATION SOCIETY.

Ninety-one young men have been received upon the funds of the Society since the last annual meeting, making the whole number who have been aided in a greater or less degree since the Society was established, thirteen years ago, *six hundred and sixty*. The number of young men received the year preceding that now under review was *thirty-five*. The highest number ever received upon the funds, in any one year previous to the last, is *sixty-five*.

For reasons which have been stated in former reports, the Directors judged it expedient at the commencement of their operations to assist young men only in their academic and collegiate course. Believing, however, that the time has come when the friends of an educated ministry are prepared to sustain such youth through every part of their preparatory studies, and conceiving it to be highly important to the success of the system of supervision which has been adopted, that all under the patronage of the Society should be kept under its care through every stage of their progress, and be enabled to proceed without distressing embarrassments to the end of their course, the Directors have thought it proper to remove former restrictions, and to open the door to candidates possessing the requisite qualifications in either stage of education. In consequence of this determination, between forty and fifty members of Theological Seminaries have been aided during the year, and the number is rapidly increasing.

The whole number of young men now under the patronage of the American Education Society, and of its Branches, cannot be stated with perfect acuracy, as the organization which has been recently commenced has not yet been completed; but it probably does not differ widely from *three hundred*. They are pursuing studies in seven Theological Seminaries, twelve or fifteen Colleges, and a larger number of Academies. The plan of supervision which was mentioned in the last report, has been carried extensively into execution during the year; and while the information which it has accumulated, has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has nevertheless satisfied the Directors of their duty to withdraw their patronage from *seven* young men who were found deficient in the qualifications pointed out in the Constitution. In performing this painful service, the Directors have acted in concert with the Instructers of the youth, referred to, and from a sacred regard to the interests of the Redeemer's kingdom. They know that the friends and benefactors of the Society demand of them entire fidelity in this respect, and they hope never to disappoint their confidence.

The Directors would not be unmindful of the good which this Society has already accomplished.

They thank God, that though the difficulties with which they have had to conflict have been many and powerful, and though the Society has scarcely passed the period of its infancy, they live to see *One hundred Pastors* settled in twelve or fifteen different States, who once stretched forth their hands to this Society for the means of usefulness. Already has the Great Head of the Church owned their labors and made them, as we have cause to believe, instruments of salvation to thousands. Of sixty others who have become ministers of the everlasting Gospel, some have gone to raise the standard of the cross in the wilderness of America, or in the islands of the sea, or on the continent of Asia; some are employed in the remote regions of our own destitute population; some in carrying forward the enterprises of Christian benevolence as secretaries and agents of our largest and most efficient benevolent Societies, and some as Licentiates. Between seventy and eighty are now pursuing theological studies, about fifty are employed for a time as instructers of youth, and as many as two hundred are in earlier stages of their preparatory course.

But like the Disciples, we ask, what are these among so many destitute immortal beings? Thousands are wanted where we now have hundreds and even fifties, to meet the wants of our fellow men. At the rate in which the work is now advancing, centuries must waste away before the tidings of a Saviour can be heard through the world.—A crisis is coming, and unless we greatly mistake the signs of the time, it is not far off—when it must be decided whether the cause of foreign and domestic missions, as well as of general benevolence, shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to carry forward the noble designs which have been conceived for the good of mankind.—On this affecting topic we have listened with pain, during the present season of religious anniversaries.—Again and again have we been told that more able and devout ministers must be raised up, or the chariot of the Lord, whose sound is already heard with joy in many portions of the land, will move too slow ever to reach hundreds and thousands that are waiting its approach with longing eye and aching hearts. An enlightened and venerable professor in one of our seminaries, who has long occupied a high post of observation, has said publicly, "That, taking into view the missionary, as well as the pastoral service, it is probably safe to affirm, that if we had a *thousand able and faithful men* added, at once, to our present number of ministers, they might all be usefully employed."

The question then, is a plain one, and comes home directly to the heart of every lover of Jesus Christ and of every friend of mankind—Shall this deficiency be supplied? Every such heart answers yes; it can be supplied, and it must be supplied. A new spirit of prayer must go up to heaven, accompanied "with strong crying and with many tears," that the Lord of the harvest will will send forth laborers. Our colleges must be had in perpetual remembrance, and the youth of our land must rise up, by thousands, and testify that our prayers are heard and answered. Hitherto, it has pleased God to take three fourths of our foreign missionaries, and more than one half of our domestic missionaries from that class of young men whom it is the object of the American Education Society, and of other similar Societies, to qualify for the ministry. Actual inquiry has proved, that of 872 young men, who have been educated at the Theological Seminaries of Andover, Princeton and Auburn, 555 have been indigent youth who needed, and who have actually received, the benevolent aid of the Church; and that of 44 who have left Andover and Princeton, and devoted their lives to the work of foreign missions, 34 have been assisted by the charity of the public. To a man who is accustomed to read and understand Providence, such facts speak volumes.—If we would multiply faithful laborers, God has told us where we may find them, & how we may qualify them for the sacred cause which demands their services. Twelve months need not pass away before hundreds of young men may be found, who lack neither piety, nor talents, nor disposition for the work. One fact may be mentioned as a sufficient proof of this assertion. A convention met at Auburn in the western part of this state a few months ago, and resolved to aid every young man of suitable character in the western districts of New York, who should need assistance in procuring an education for the ministry, and in less than two months there were nearly fifty applications. It is confidently believed that it is in the power of the ministers of the Presbyterian and Congregational churches alone, to find the present year, *two thousand* young men of proper character to be educated for the ministry, and to find the means of carrying them forward in their studies. Even this would be no more, on an average, than one young man for each such minister. The question then comes back with accumulated weight—if the work which is proposed *may* be done, *shall it not done?* If funds are wanted, shall they not be procured—if the efforts of ministers are necessary in obtaining the proper candidates, shall they not be given—and if the prayers and exertions of the whole church are wanted, shall they not be called forth immediately? The year on which we now enter is to try this question, and the happiness or woe of millions, for eternity, is suspended on the issue.

A voice is heard from the four winds of Heaven, saying Onward, onward. We have talked, and written, and reasoned, and hesitated, and wept, and groaned, long enough. Blessed be God, the day has at last come for ACTION. The first great direction to be given now, in every good work, is, Do it; and the second is, Do it; and the third is, Do it. *Deeds* are the arguments by which the timid are made bold, the feeble strong, and the doubting convinced;—the heavy artillery by which the walls of Satan's empire are broken down, and the enemy is put to flight. These, then, are the arguments, and these the weapons, by which we hope in God, to be able to carry forward the cause of this Society. If any still doubt, we have no time to stop and convince them. We see our fellow men sinking on every side into a bottomless abyss to rise no more. The practicability of their salvation we choose to prove by our *efforts* to save them. If others prefer to stand still and do nothing, let them at least throw no obstacles in the way of those who are trying to rescue the miserable beings that are still clinging to the wreck. The widow's mite is worth more in such a cause, than millions of empty words or of unsubstantiated good wishes.

E. CORNELIUS, *Secretary.*

Poetry.

For the Western Luminary.

THE SOUL OF MAN.

Is it located in the brain,
The heart, the eye, or ear?
Does it meander in the vein,
Or in the lungs appear?

It may perhaps reside in one;
It acts upon the whole:
The body's immaterial sun;
And does the man control.

Its essence must be unconfin'd,
Incomprehensible;
Impossible to be defin'd,
As 'tis invisible!

Yet, 'tis a something, and it lies
Somewhere within the man:
Now, let the most profoundly wise,
Informs us if they can.

'Tis indistructible—in fine,
It cannot be repress'd;
Where can you fix a bound'ry line,
And say—"It there shall rest!"

The soul, the standard of the man,
Systems, and worlds explore;
Measures their distances, and can,
Beyond——discover more!

Who, then, its utmost limit knows,
Or dare confine its range!
It yet explores, expands and grows,
Nor does its essence change.

If the whole globe were solid gold,
Its value would be small;
Placed in the scale of worth—behold,
One soul outweighs it all!

If all the rocks, and millions more,
Were diamonds rich and rare;
In real worth they would be poor,
When we the soul compare!

That will survive old natures wreck,
The crush of matter too:
And will appear a point, a speck,
A nothing, in its view!

The soul will live, in heaven or hell,
In conscious certainty:
And 'tis impossible to tell
What its exchange should be!

God, the supreme, its value knows,
And when by sin 'twas lost,
The blood of the Redeemer flows,
To pay the dreadful cost!

This mighty circumstance alone,
Proves much, reveals the whole;
Proclaims the justice of his throne,
And value of the soul!!

Yet, mortals throw their souls away,
As things of small amount:
And by their thoughtless conduct say,
'Tis not of much account.

The day will come, alas 'tis near!
How fast the moments roll!
When it will awfully appear
How precious is the soul!

J. M. H.

Lexington, Aug. 16th 1828.

PARIS EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this Society took place April 25th. The Report represented it as in a high degree prosperous. Twelve new Societies (Auxiliaries or Branches) have been formed in the Departments during the year. The Monthly Concert of Prayer has been established in ten churches, and several Consistories and congregations have for the first time afforded their co-operation; making, altogether, about 30 new Auxiliaries. The receipts amounted to 23,700 francs, [$4,447 50,] being an increase of 2,500 above those of the previous year. Expenses, 18,000 francs, [$3,375,] or 2,000 francs less than those of the previous year. But the expenses of the Mission-House must necessarily increase, on account of the admission of new pupils, to be educated for the missionary work.

The Society expects, in a short time, to enter actively into the field of labor, by sending two or three of its young men to preach the Gospel to the poor heathen. It has at present in its treasury 27,600 francs, [5,175.] In the statement of receipts we notice with pleasure that the ladies composing the Committee of the Paris Auxiliary, have worked various articles with their own hands, the avails of which amount to 1,600 francs. Rev. Mr. Wilks laid on the table, as a donation to the Society, an interesting collection of Bibles and parts of Bibles in various Pagan languages, to serve as a Library at the House of Missions. He also announced his intention to exert himself for the increase of the Society's funds, and, as example was contagious, he would, at the risk of appearances, give publicly 500 francs, to assist in maintaining the first missionaries which should be sent out by the Society. "I hope," added he "that these 500 francs will be like good seed, producing much fruit."—*N. Y. Obs.*

PARIS BIBLE SOCIETY.

The annual meeting of this Society was held on the 23d of April. The chair was taken by Count Ver Huell, supported by Baron de Cuvier Counsellor of State, who is charged with the direction of the Protestant Religion in France, and whose presence diffused a sensation of pleasure through the assembly.

The *Archives* remarks that with one or two exceptions, the addresses were not of that decidedly evangelical and pointed character which was to be desired. "At the meeting of a Bible Society, every speech which is not deeply imbued with Bible truth is sure to fail of the end in view." The President, in his speech, related many facts relative to the progress of the Society the past year, and alluded, among other things, to the visits made by the Marquis de Jaucourt and Baron Pelet to his highness the Dauphin, and to the Duke of Orleans, in order to present them with the Annual Report.

It appeared from the statement of the Committee that during the past year there had been issued from the Depository 6,255 Bibles and 8,370 Testaments. There remained on hand, 31st of March, 6,906 Bibles and 12,777 Testaments. Whole number of Bibles and Testaments distributed since the formation of the Society, 91,664. The general receipts of the year amounted to 61,969 francs [$11,619.] expenditures 60,835 francs [$11,406.] Remaining in the treasury, 29,372 francs. *Ib.*

From the London Evangelical Magazine.

REVIVALS.

The extraordinary accounts of the revival of religion, in many parts of the United States, demand the serious attention of all the disciples of the Lord Jesus. Unless the report of these revivals be exaggerated to an unaccountable extent, which we have not the least reason to suppose, we have nothing in Great Britain answering to them. For our own part, we could wish, with all our hearts, that a deputation of ministers & laymen could be sent to America, to make an actual examination of the state of religion in that country. We seem to know nothing whatever of an American revival. But, surely, the Divine Spirit is not restricted in his more distinguished operations to our Transatlantic brethren. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after. Our churches seem to have got into a lukewarm frame, from which they need greatly to be roused. We hope, in our future columns to supply information on this subject, and to call the attention of our readers to it. May times of refreshing come from the presence of the Lord.

We should exceedingly rejoice if this brief notice of a most vital subject should lead to meetings of ministers, both in the metropolis and in the country. If something is not done speedily, great blame will attach to the watchmen in Zion.

From the Christian Advocate.

REVIVAL OF RELIGION IN NEW YORK

Within about three weeks past there has been an unusal excitement in most of the churches in this city. This has been produced principally under the preaching of the Rev. Mr. Maffit.—Meetings are held almost every day of the week, and sometimes twice in the same day, besides three times every Sabbath. The altars are thronged with mourning penitents, and many of them have been happily brought into Gospel liberty.

Among instances of the power of truth, we will mention the following as reported to us: A professed deist attended the meeting in Duane street church on Sabbath evening of the 7th inst. with a deistical book in his hand, intending to commence an attack upon the preacher. When he arrived, the house was so filled with people that he could not get in at the door. He accordingly placed himself at a window, where he became so powerfully wrought upon, that at the close of the sermon he came inside of the altar, tore his book in pieces, confessed his error and sins, and then kneeled in prayer, and continued until near midnight crying for mercy, when the Lord heard, and set his soul at liberty.

MISSION TO GREECE.

We take peculiar satisfaction in inserting the following:—

"At a meeting of the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, held September 8, 1828, it was

Resolved, That the Rev. John J. Robertson be appointed an agent of this Society to visit Greece, to inquire into the state of religion in that country, to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries, to disseminate religious publications, and to promote the knowledge of the Gospel by such means as shall be within his power, with the view, should he be favored by Divine Providence, to his settlement as a Missionary of this Society in that country."

We understand that Rev. Mr. Robertson has accepted the appointment, and it is expected that he will sail in six or eight weeks.—*Phil. Recorder.*

SUNDAY MAILS.—The Post Master General has lately advertised for proposals for carrying the mails in New-England and New-York. We have been highly gratified to find, on examination, that he so arranged the mails in this State that none of them are to be carried on the Sabbath. It is so also in New-Hampshire, with the exception, *perhaps*, of the great Boston and Portland mail. The advertisements for the other New-England States we have not been able to examine. In New-York, we find that a few mails are to be carried on the Sabbath, but on some routes the arrangements are such as indicate a wish in the Department to avoid any such violation of God's commandment.—*Vermont Chronicle.*

Reformation proposed.—Four clergymen in Savannah, Geo. have read from the desks, and published in the papers, with their signatures annexed, an address to the public, upon the impropriety of giving scarfs and gloves, and other symbols of mourning, to clergymen officiating at funerals—they do not say that they will not henceforth accept of such presents, because a denial might be unpleasant to the feelings of afflicted relatives of the deceased; but, considering it frequently as a heavy burthen upon the widow and the fatherless, they desire an abolition of the custom.

Extraordinary Freshet.—On the first four days of the present month, an uncommon quantity of rain fell in New-England, and there was a great rise of the streams seldom if ever surpassed. This was especially true of the Connecticut and its branches. We can mention but few particulars of the loss and damage which appear in the papers. At Northampton, by the overflow of the Connecticut 3000 acres of intervale were under water from one to three days, to the great injury of large crops of corn and potatoes and the destruction of the second crops of grass. And this is but a sample of the destruction of the crops on the low grounds throughout the whole extent of the river and its branches, in Massachusetts, Connecticut, New Hampshire and Vermont. The loss of mills, bridges, Factories, and fences is still greater. The same calamity also extended to Montpelier and vicinity; and great damage was done to the Northern Canal, between Saratoga and Waterford, N. Y. The Farmington Canal was just finished and filled for navigation; but is now greatly damaged. Many cattle and flocks of sheep perished. We have not heard that any human lives were lost, though many persons were in great danger.—*Boston Recorder, Sept. 19.*

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